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United States BAPTIST

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—Editorial

THE NEWSMAGAZINE

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AND INTERPRETING

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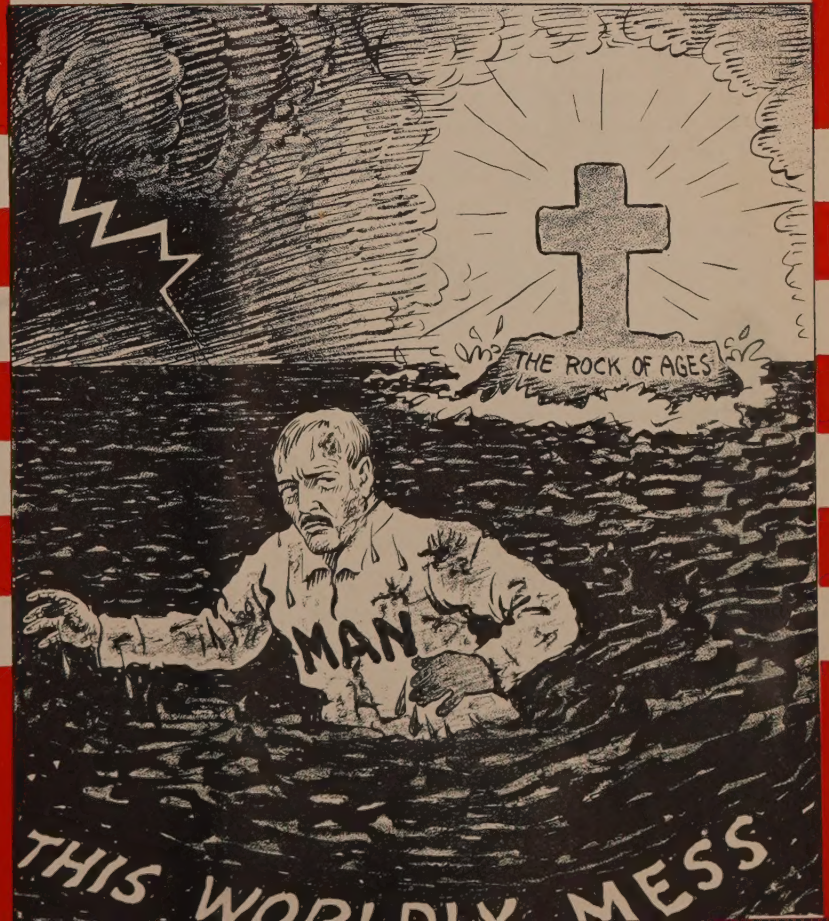

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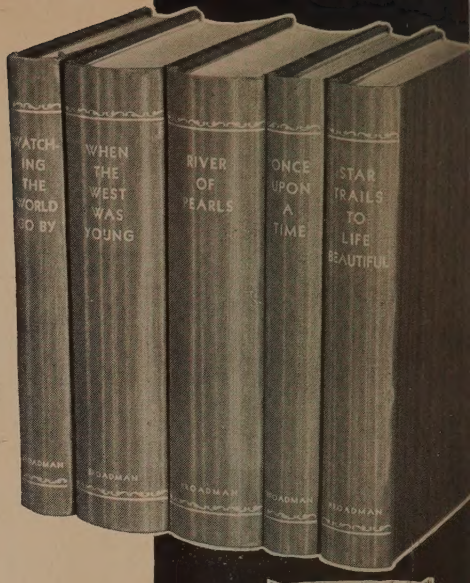

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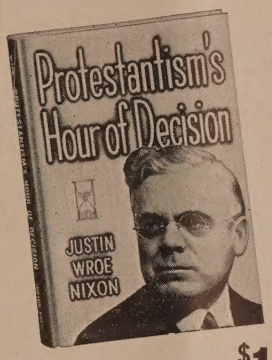
James F. Turnbull Retires

After forty-seven years of service, Mr. James F. Turnbull, on September 1, 1940, at his request retired from active duty as auditor of The American Baptist Home Mission Society. He will reside with his family in Schenectady, N. Y. There have been few appointees of the Home Mission Society who completed a service that covered so long a period of years as that of Mr. Turnbull's He began his work with the Society, November 13, 1893, when he began as "Clerk at the Rooms" at $7.00 per week.

IS THIS THE ANSWER?



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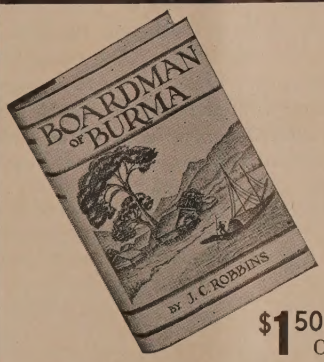

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CHRISTIAN STRATEGY

Onward, Christian Soldier!

By WILLIAM MUELLER

Read: Luke 12:29-32

2. Cor. 10:3-5

What? A military metaphor as a symbol of Christian truth? But why not? Did we not learn last month that "all is ours?" There is nothing in the gamut of human experience that Christ does not touch. And there is nothing in life or death that Christ, the Prince of Life, cannot radically change and fill with new content.

As Christians we are indeed engaged in a serious warfare. We too are marching daily "as to war". There are skirmishes, battles, victories and sometimes defeats. But with the apostle Paul we would affirm, "For though we walk in the flesh, we do not war after the flesh". (2. Cor. 10:3.) He that takes the pain to compare the ways of the men of war with the ways of the MAN of PEACE, even Jesus Christ, will be able to discover striking contrasts.

Think, for instance, of the objective of the militarist. It is either to hold by force or diplomacy what he possesses, or else to gain by force what he lusts to possess. How different the objective of the Christ! "I came that ye might have **life,** and have it more abundantly". Or: "Repent, for the Kingdom of heaven is at hand!" Jesus never once used violence in order to win new followers for His Kingdom.

Or consider the strategy of the militarist: massed troups, roaring bombers, whistling shells, lurking submarines to attain his sinister ends. Jesus would have us pursue a different road than that of the men of war. Disciples wanting to draw fire from heaven upon a miracle worker not goosestepping in **their** manner, yet following the light of God, are severely rebuked by the Master. Pharisees and zealots find no comfort in gentle King Jesus.

The military mind sees men as pawns, Christ sees men as living, immortal beings destined for God's larger and eternal ends.

The war makers use camouflage, lying, spying and like satanic means in order to beget and continue strife, killing, wholesale murder. Truth has ever been the first casualty in war, and in our modern wars more than in all others. The soldier of the Cross knows deep down in his heart that these betrayals of the truth and Jesus Christ cannot go together.

The military mind takes pride in the prowess of his weapons, in his impregnable Maginot and Siegfried Lines, in the death dealing armadas of the air, imagining that security lies in all these. The disciples of Jesus knows what the Psalmist already knew that the Lord "delighteth not in the strength of the horse, He taketh not pleasure in the legs of a man, but rather the Lord taketh pleasure in them that fear Him, in those that hope in His mercy". (Psalm 146:10-11.)

The military mind is confident that the big stick is the best means to drive out fear, while the Christian knows that only "perfect love driveth out all fear".

Onward, Christian Soldiers! Your standard is the Cross, despised, weak, and folly in the eyes of man. Yet this Cross, the foolishness of God, is stronger than the wisdom of man! Christ sends us forth as sheep amidst wolves and promises the Kingdom to those who are meek and of a contrite heart. While all the kingdoms of earth have their day, His Kingdom shall be for ever and ever.

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IS IT HEADS, OR IS IT TAILS?

By ROLAND V. WELLS
Somerville, N. J.

What are we trying to do, we conservatives and we liberals? Our aims must be different judging from the extremes to which we have gone on questions of religion. Upon reflection, however, it becomes clear that actually we are trying to do the same thing. All of us are seeking to bring men under the persuasion of Jesus Christ as the Lord of all life. This we believe to be essential if together we are to project the Christian gospel of love into all walks of life. No matter what our theological inheritance, our aim is identical. We are trying to accomplish the same thing.

Why then this decided difference, this open antagonism among those whose aim is the promulgation of the matchless love of Jesus Christ throughout a weary world? The divergence results from the two general sets of assumptions made by the conservatives and the liberals. What follows by way of analysis concerning these two sets of assumptions is suggestive rather than definitive, and is of necessity general in its nature, yet specific enough to make the point clear. Since this present cleavage is due to the two different ways of interpreting life and its experiences, we must examine each briefly.

One School of Thought

On the one hand there is the school of thought which bases its entire system upon the assumption of an original state of perfection in which man existed. Things went wrong in this state of perfection and man fell from his angelic state. The history of the race has been the story of man's attempt to return to this perfect paradise. When the fact of Jesus is projected into this framework certain inevitable conclusions result. Here is another line of perfection placed in the world in a miraculous way to be the further means of returning man to his original state. The working out of the doctrines in support of this view are the logical and necessary developments of this fundamental set of postulates. The return of the fallen angels, i. e. their salvation, is also determined by these propositions. God does it all and man receives this grace by faith. In this manner he is assured of a blessed day in the future. Perfection, fall, and return to paradise is the outlined cycle into which is woven the so-called conservative theological pattern. In it, all controversial questions are circumvented by various means.

The Other School

The other school of thought begins not with perfection but with life in its humblest most imperfect manifestations. They trace its development to the present and read out of this process purpose and possible perfection. Man is seen to be ascending little by little. Retrogression and sudden thrusts forward are included in this slowly moving growth. The Bible, the prophetic line of religious masters culminating in Jesus, and all the other great concerns of religion are seen in terms of this set of fundamental assumptions. The interpretation and expansion given to this is as consistent and necessary here as were the ramifications of the other system necessary to its basic postulates. Here, then, man is no angel fallen from grace. He is a human being endowed with both good and evil powers, and motivated in such a way that in the steady march of history perfection at times seems to be immanent. In this system also, the moot questions are circumvented by various methods. Here too the fact of Christ plays a dominant part, although recast in necessarily different terminology. Salvation is of a certain kind in which man is given a larger share in the achievement of that perfection.

What are we trying to do? The same thing, we agreed. We have erected these two systems of thought as interpretations of the experience of men. Our difficulty comes in insisting that the truth is either one or the other. Thus, our methods become the standards. Unknowingly we have committed the error of making the means the end, thereby insisting that Truth is in one of these methods.

Either method may be justified by its results. Systems of thought like anything else are good if they help men achieve the better life. By this criterion it may be stated that both schools are good for they have helped men interpret and direct life toward its noble ends. Yet these two methods taken as absolute truth in themselves cause endless division, which, in turn, retards the very purpose of us all, the turning of men to the Saviour.

How Solve the Problem?

How, then, shall we extricate ourselves from this dilemma? How shall we use these two systems effectively and yet maintain the unity of fellowship among all Christians which is so essential in this day of disturbance? Can we find enough common ground upon which to stand that our differences will not destroy us?

Already we have discovered our mutual aim. That alone should be sufficient. To make this unity even more complete, to discover an even wider area of understanding, consider for a moment the fact that both these methods rest upon further mutual hypotheses. For example, these are but two ways for dealing with perfection as our analysis has shown. The end is the same, the difference lies in our story of the beginning, and who but Adam himself can really tell us the truth about that fact? Why must we squander personalities in this area when according to both views man at present, in his state of imperfection is heading toward that goal? Better that we join hands and work shoulder to shoulder for that singleness of purpose which is there.

Similarly, both views accept the present state of man as being a mixture of good and evil. One explanation is as good as another as to how this came about, but what happens to this dual element in man is of great import to all of us. We all acknowledge our "tragic handicaps" as well as our "high possibilities." Our aim is to develop the latter as we subordinate the former. Herein lies the agreement in which both positions are met. What we do with this fact of good and evil in man is more urgent than the explanation of its genesis.

Again, we are united in the insistence that God is the central figure in it all. In a day when vast millions of people are either disinterested in or avowedly opposed to the idea of God the need is not for the absolutely right interpretation of God. Rather it is for those who believe in the reality of the Divine Nature to demonstrate His power in the world of affairs as He works through men for the establishing of His kingdom. Here we may all agree, and in our understanding begin to develop a new dynamic which will be as effective in our day as was the power of the early Christian church.

Out of these divergent methods we discover a new basis for unity sufficient for our needs. God hasten the day when we shall be big enough to let the other man organize his life upon the set of principles which best expresses his own experience, realizing that in all such programs of thought there is enough common ground to promote harmony.

Ours is the task of dealing with a period of retrogression. The established ideals which have been developed so slowly are now being ignored or threatened by a return to a so-called "neo-paganism." This fact must be recognized and overcome by both conservatives and liberals. What better way is there to do this than to unite upon our mutual understanding and go forth to greater victories for the kingdom of God. It may

Next Page

mean an adjustment by each group; it may result in a new set of basic assumptions which are most suited to this present situation because they have grown out of the very need of the hour. These assumptions which interpret the great facts of our faith in such a way as to be most helpful to men living in the twentieth-century.

These are the two great questions of the moment. What are we trying to do, we Christians, and what in the light of present circumstances must we do? This is the coin of which liberalism and conservatism are but heads and tails. Each side is of equal importance. Neither side is the coin itself. The unity of both is Jesus Christ our Lord, and the Christlike spirit is the best manifestation of it we can find today. I have seen that Christlike spirit in both liberals and conservatives in recent months. It is the hope of the world. It is the foundation for a Christianity relevant to our day. In it, all divergent systems of thought find sufficient harmony to enable them to support life and not destroy it. The words of the Master are pertinent to this hour, "Lo the kingdom of God is in your midst." Pray let us use our thought patterns to build and not destroy the kingdom and the spirit!

MATHER SWEPT BY HURRICANE

Baptists who read their newspapers in the summertime were rightly concerned for Mather School when they read of the hurricane which struck the Carolinas in August.

Mather School, on an island off the coast of South Carolina, was severely damaged by the storm. True, the new buildings stood up well, but those of the post-Civil War period are in bad condition, especially Mather Cottage and Kinsman Hall. The chimney of Coleman Hall blew down and broke through the roof, causing damage from water.

Is there a Northern Baptist woman who has never helped to pack a barrel for Mather? We doubt it. This project, dear to their hearts, is supported not only through regular missionary gifts to the denomination, but through the sale, at very low prices, of clothing, new and used, to the needy folk in the neighborhood of Mather.

The tragedy of this blow is mitigated by the realization that the loss is material and the buildings can be restored if money is provided. Mather girls had not yet begun to arrive at Beaufort for the new school year.

A CALL TO PRAYER

In accordance with the expressed desire of many leaders of our denominational life, I earnestly request our people to set aside Sunday, October 13, 1940, as a day of prayer, in their several places of worship, for peace. I further suggest that the intervening days be spent in solemn personal heart-searching, and in earnest fraternal conference, that we may seek to know the mind and the will of God in this matter, so that our prayers may accord with His eternal purpose. The Lord Christ commanded us: "Seek ye first the Kingdom of God and His righteousness:" and told us, when we pray, to say: "Thy Kingdom come. Thy will be done on earth as it is done in heaven." There can be no abiding peace until that prayer has been answered; only the Kingdom of God can be the foundation of peace.

"Then Justice shall dwell in the wilderness,

And righteousness shall abide in the fruitful field.

And the work of righteousness shall be peace;

And the effect of righteousness, quietness and confidence for ever.

And My people shall abide in a peacable habitation,

And in secure dwellings, and in quiet resting places."

Let us so live, and so pray, that the utmost desires of our hearts may be satisfied from the overflowing fountain of God's holiness and love.

—Ernest J. Millington,
President Northern
Baptist Convention.

PORTUGUESE CONFERENCE

The Portuguese Baptist Conference, one of the 15 bi-lingual bodies cooperating and an integro part of the Northern Baptist Convention, has just had its annual meeting in the city of Fall River, Mass. This Conference is vigorous, alert and missionary in its scope. The 13 churches and missions showed progress and plans were drafted and unanimously approved to enlarge our horizons. Over 16 hundred people were present at the meetings. Taunton, Mass., will be the place for the next annual meeting which shall be held on Labor Day.

John J. Oliveira, Cor. Sec.

Negro Christian Center, Detroit

The Negro Christian Center in Detroit reported an attendance of 4,223 in the various activities for the month of June. Counting the church activities, which are carried on every night, there were at least twenty thousand people in the Center during that one month, which proves its worth to the community. The building has been painted, ceilings plastered, and new linoleum put on the floor in the women's building. There have been added over the auditorium of the church, two offices, four classrooms, an auditorium, kitchenette, and rest rooms for men and women. These rooms are all attractive and will be used for the Baptist Training School. The various Baptist churches responded most heartily to the Center's call for funds to re-decorate the building.

Brooks House Church Reports 24 Baptisms

During recent months twenty-fou have been baptized and added to th membership of the Maywood Baptis Church at Brooks House, Hammond, In diana. A family of five—father, mothe teen-age daughter, married daughter an husband—were baptized one evening Some of these have come from the Sun day school departments and clubs, other from the church congregation.—A. Ma Hill.

"All Things to All Men"

Christ was a home missionary, in th house of Lazarus.

Christ was foreign missionary, whe the Greeks came to him.

Christ was a city missionary, when h taught in Samaria.

Christ was a Sunday school mission ary, when he opened up the Scripture and set men to studying the Word o God.

Christ was a children's missionary when he took them in his arms an blessed them.

Christ was a missionary to the poo when he opened the eyes of the blin beggar.

Christ was a missionary to the rich when he opened the spiritual eyes o Zaccheus.

Even on the Cross, Christ was a mis sionary to the robber, and his last com mand was the missionary commission.— Amos R. Wells.

Vol. 3 No. 6 **The United States Baptist** October, 1940

U.S. Baptist Month . . . .

SOUTHERN BAPTISTS

MANON SEAWELL
Dallas, Texas
Editor, Southern Baptist Section

There is no doubt of an awakening among the men of the churches in the Southern Baptist Convention territory; a deepening of their interest in spiritual things and a more earnest participation in the active affairs of the churches.

This is definitely a trend in a new direction. For many years women have been organized and working constantly for many phases of the church work, principally missions. Now it is encouraging to note that over 1,000 new Brotherhoods have been organized in Southern Baptist churches in twelve months, and that there are now 100,000 Baptist men in the southern states actively engaged in organized church work through this medium.

This far reaching organization is headed by Lawson H. Cooke, an able layman of Memphis, Tennessee. "A Million Men For Christ" is his slogan. Not one million new converts—but one million Southern Baptist men prayerfully, actively and with consecration, participating in Baptist work. In a recent public address Mr. Cooke stated: "Our churches exist for a two-fold purpose; to win souls to Christ, and grow Christian character. I challenge you to point to any other reason for the existence of a church. A MILLION MEN FOR CHRIST! The mind recoils from the staggering contemplation of the power—physical, mental and spiritual—of a million men . . . Civilization must be Christianized or the world is lost. The manpower of our churches must assert itself. Men must be genuinely enlisted for Christ."

An outstanding layman has been selected in each state to act as state leader. All reports from them are encouraging to a most satisfying degree.

Social Security

The question of social security has been one of growing concern during the past five years. Baptists believe in it and have advocated it for many years as evidenced by their several retirement plans for workers employed by boards and agencies of the denomination, none of whom is covered by the Federal Social Security Act. But Southern Baptists do not believe in amending the existing Act in a way that would be an infringement upon their religious liberty. Active protests are being made by many southern leaders against the Walsh amendment, pending in the Senate. Under this proposed law all employees of Baptist churches, boards and institutions would be brought under the Social Security Act and this would result in the taxation of churches, boards and institutions.

In discussing the question in the press during the past few weeks, Dr. Thos. J. Watts, Executive Secretary of the Relief and Annuity Board, stated: "If the Social Security Act is to be amended in order to include certain non-profit organizations and their employees, then Southern Baptists desire that with such amendment there should be included the following exemption:

'Service performed by persons in the employ of churches of religious denominations, or boards and other institutions thereof, organized and operated exclusively for religious, charitable or educational purposes, no part of the net earnings of which inures to the benefit of any private shareholder or individual.'

'This exemption clause, Dr. Jno. R. Sampey and the faculty of the Southern

AMAZING FOUR YEAR RECORD!

1. **Baptisms and Net Gains in Membership:**
   In 1936 we had 191,993 baptisms, and 92,898 net increase in members
   In 1937 we had 204,567 baptisms, and 113,287 net increase in members
   In 1938 we had 256,814 baptisms, and 174,583 net increase in members
   In 1939 we had 269,155 baptisms, and 178,989 net increase in members
   Total in 4 years, 922,529 baptisms, 559,757 net increase in members
2. **Sunday School Gains:**

Increase in the number of Sunday schools	1,371
Gain in number of Sunday school teachers	36,640
Gain in Sunday school enrolment	336,393
Increased number of Vacation Bible Schools	3,305
Sunday school study course awards	574,382
Increased circulation of Sunday school periodicals	409,383

3. **Gains in Training Union Work:**

Gain in number of Unions	10,819
Gain in total enrolment of Union and Story Hours	186,586
Present enrolment of Unions and Story Hours	874,791
Training Union study course awards issued	877,820

4. **Gain in Church Property:**

Gain in number of new church houses	682
Gain in pastors' homes	401
Gain in value of church property	$12,622,781

5. **Gain W. M. U. Work:**

Gain in number of W. M. U. organizations	5,021
Gain in enrolment	154,079
Gain in contribution	$584,072

6. **Gain in Contributions:**

Gain in gifts for local church work	$ 8,605,216
Gain in gifts for missions and benevolences	$ 1,642,748
Gain in total gifts for all purposes	$10,247,964

7. **Southern Baptists Gain in 1939—Compared with United Methodists***

(1) Adult baptisms of United Methodists	150,639
Adult baptisms of Southern Baptists	269,155
(2) Membership gains of United Methodists	92,313
Membership gains of Southern Baptists	178,989
(3) Gain of Methodist Young People's Societies enrolment	6,860
Gain in Southern Baptist Training Union enrolment	106,947
(4) Gain in Methodist total contributions	$ 256,981
Gain in Baptist total contributions	1,871,191

*United Methodists comprise Northern and Southern and Protestant Methodists.

Baptist Theological Seminary in Louisville say, would put all churches, Catholic and Protestant alike, on the same basis. It obviates the criticism that has been made of the law as it now stands, namely, that it exempts privately owned and highly endowed non-religious institutions and foundations. Dr. Sampey further states—'It preserves the spirit of the Constitution in providing for the freedom of religion as religion and not merely as one of a number of welfare institutions equally deserving of exemption.'"

Progress in Home Missions

There are 411 missionaries working in 863 mission stations in Southern states, Cuba and Panama under the Southern Baptist Home Mission Board of Atlanta, Georgia. During the twelve month period closing in June, 40 new missionaries were employed, 93 new stations opened and 14 additional pieces of property acquired. Over 9,000 persons were led to Christ by these workers during the year. Special emphasis has been put upon the work among the Indians, Negroes and Chinese.

The income of $45,032.08 from the Bottoms Trust Fund was used in opening new mission stations, building chapels and employing new missionaries to serve in French Louisiana, in New Mexico, along the Rio Grande in Texas, and over the entire Cuban field.

All debts on the Home Mission Board will be liquidated by 1945. The indebtedness is the lowest in a number of years.

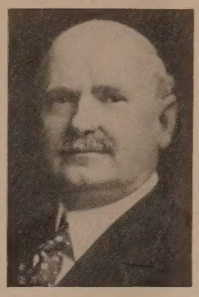
Four Hundred and Fifty-five Foreign Missionaries

In sixteen foreign countries Southern Baptists have organized 1,883 churches, with 1,180 of these self-supporting, and a combined membership of 236,265. There are 3,269 mission stations.

Most notable progress has been made in China and Africa where enlargements in all phases of the work have taken place. In spite of the war in China, the door of opportunity is more widely open to Southern Baptist missionaries than at any previous history. In Africa, another land of ripe opportunity, there are 58 Southern Baptist missionaries—the largest number in the history of this work. Two couples will sail this month to join the forces already working in Nigeria. They are Dr. and Mrs. Paul O'Neal of Birmingham, Alabama and Dr. and Mrs. Howard McCamey of Dallas, Texas. Dr. McCamey is the first dental missionary to be sent by a foreign mission board and will be the only white dentist among a population of twenty million people.

NORTHERN BAPTISTS

By C. M. GALLUP



Before this page of comment is in type, the devoted workers at denominational headquarters in New York City and Philadelphia will have their heads over desks and typewriters, and their ears tuned to the churches.

A Bee Hive of Christian Work

Probably there is nowhere a more conscientious group of workers than those whose labors centre at 152 Madison Avenue, New York, where nine large floors are occupied by the Northern Baptist Convention, its Boards and Councils, three of its great Cooperating Societies, the City Mission and Church Extension Societies of Greater New York, and the Magazine "Missions". The same is true of the American Baptist Home Mission Society at its fine new offices at 212 Fifth Avenue.

Honor to Whom Honor Is Due

We think it worth while, at the outset of the Fall work, to call the attention of our great constituency to the inspiring sight, visible to the mind's eye, of these staff workers, numbering hundreds, and those in the offices of State Conventions, city missions societies, churches, schools, colleges and philanthropies, all sponsored and manned by Northern Baptists. Many of these faithful workers, on modest salaries, are recognized only locally, though they wrestle constantly with the problems and toil of the Kingdom. Baptists should not take this labor and these laborers for granted. The denominational task is tremendous, far-reaching and requiring close articulation. The independent local church cannot afford to think of this work in terms of its own independence, but rather should regard it in terms of a closely-knit body, with its parts and functions broadly extended. And what shall be said of the host of unpaid workers everywhere, who render kingdom service, because "the love of Christ constraineth" them.

Little Sanctuaries in Busy Streets

Two points of interest should be visited by Baptists in and beyond New York; one is the rearranged and redecorated library-lobby of the Council on Finance and Promotion on the 15th floor at 152 Madison Avenue. Its harmonious colorings, comfortable chairs, reading and writing desks, table lamps, and great array of books and papers on all types of religious culture make it seem like the foyer to a workshop of religion while all around, and yet without crowding, are leaders and their assistants in the work of united promotion. The appeal of this place results from the thought and good taste of the General Director of Promotion, Dr. Earl F. Adams, and one of his assistants, Mr. Harold M. Greene. Another place of unique interest is the tiny but attractive chapel of the American Baptist Home Mission Society, at its new quarters, which was arranged under direction of the Treasurer, Mr. S. E. Hening. Here, with regularity, devotional services are held with various denominational leaders as speakers.

Office-warming for New Secretary

Dr. Joseph C. Hazen, elected Corresponding Secretary of the Northern Baptist Convention to succeed Dr. Maurice A. Levy, deceased, will occupy new office space provided by the Council on Finance and Promotion, adjoining that occupied by the Recording Secretary and used by other officers of the Convention. Thus, for the first time, the entire Convention staff, as such, is permanently housed, and the Convention may be said to have a complete home, quite other than in individual writing desks.

The War Gets on Baptist Nerves

During the summer, national and international interests kept pressing for attention. Much of this connected itself with the war. President Millington was besieged with requests to appoint a Northern Baptist Day of Prayer for Peace; the registration of Baptist Conscientious Objectors to Military Service went on apace; the British Baptists appealed for financial help; and the members of the Convention Committee on Public Relations, in Washington, felt apprehension over the effect of "conscription" on the life of our churches, if 900,000 young men were withdrawn from community life annually. Meantime, however, the Council on Finance and Promotion has gone ahead steadily planning its fall and winter assemblies for stimulating the churches and training their leaders.

"Our Joe"

A noble and notable figure in our denominational life is to move from New York to Boston. Dr. Joseph C. Robbins, one of the best known and loved leaders, concludes his secretaryship in

the American Baptist Foreign Mission Society, after 17 years, and becomes a member of the staff of Newton-Andover Theological School in the department of missions and evangelism. He will supervise student deputation work and assist pastors in the spiritual life of their churches. **"Brother"** Joe to us, he will soon be **"Uncle"** Joe to hundreds of students. We expect that with his still-retained bright eyes, vigorous step, resounding voice and bounding heart, he will go on for a decade or two longer, sounding the tocsin, writing missionary books, calling folks to serve God—and then go on—forever!

STATE NEWS

IOWA

By Warren C. Taylor, Des Moines

Iowa's Assembly Ground at Iowa Falls has had a busy and prosperous season. First came the Women's Retreat with a fine attendance. Later, the girls' camp, then the boys came, the young adults' retreat and the Summer Assembly, followed by the N. W. G. camp. These have all reflected great credit upon our Director of Christian Education, Rev. B. G. Field, who serves the two states of Iowa and Nebraska.

The Men's Retreat was held at the Assembly Ground, Sept. 7th and 8th.

A new co-operative venture is to be tried out this year between the two states of Iowa and Nebraska. They will hold their State Conventions simultaneously, just across the river from each other, October 7-10. Iowa Baptists will meet at the First Church, Council Bluffs, and the Nebraska Baptists just across the muddy Missouri, in the First Church of Omaha. Thus combining, the two conventions can command the services of a number of outstanding national leaders, —Dr. Earl F. Adams, Dr. Luther Wesley Smith, Dr. W. E. Woodbury. Dr. Weldon Wilson, of Portland, Oregon, will also be a guest speaker at the Conventions. On the afternoon and evening of October 9th, a joint session will be held in the First Church of Omaha.

Rev. and Mrs. Bernard W. Armstrong are on their way back from a term of service at Kikongo, in the Belgian Congo. Rhoda's father and mother, Rev. and Mrs. August Broholm, are members of the Forest Avenue Church.

Each fall, the women of the Des Moines churches have an inter-denominational training institute of four days for leaders of women's courses in the churches. It will be of interest as Baptist news because of the leaders.

Last year, the courses were conducted by two Baptist women, Mrs. Maybelle Rae LeGrand, of Beaver Dam, Wis., and Mrs. B. G. Field, of Des Moines. They did it so well that they have been asked to conduct this year's institute courses also, Sept. 17-20.

The Swedish Baptists, who co-operate loyally with the Iowa Baptist Convention but are separately organized as a Swedish group, held their young people's Assembly at the Iowa Falls grounds, July 29 to August 4.

At least two churches have had extensive alterations, with fine rededication services following. Last May, the Forest Avenue Church thoroughly renovated its auditorium. Directly afterwards, the Baptist Youth Convention held its annual meeting here. The First Church of Cedar Falls, Rev. Clark Crowell, Pastor, held a rededication service on August 18th, following redecoration of their church building and some remodelling.

Rev. I. Fredmund, of the Washington Church, goes to Churdan, where his new pastorate will begin on September 15th. He follows the Rev. Geo. Foster, who became pastor in July of the Galilee Baptist Church, of Des Moines. Dr. Frank A. Case, former pastor at Galilee, has retired from active service at the age of eighty, although he still seems young.

Miss Dorothy Armington, of Des Moines, a member of the Forest Avenue Church, is now secretary to Dr. Edwin Phelps, in Chicago.

UTAH

By A. W. Lyons

Salt Lake City has flashed into the motion picture limelight for a day. The Twentieth Century-Fox picture "Brigham Young" had its world premiere showing in six Salt Lake theatres August 23. Movie stars and executives came in person. This new picture has been given high praise by the heads of the Mormon Church, which is unlike their reception of the recent novel "Children of God" by Vardis Fisher. Mormon Church leaders have criticized "Children of God" and pronounced it unfit for their people to read, claiming that it is unfair in portraying Joseph Smith and Brigham Young. However, most people with whom I talk, and especially those who know their history without prejudice, think that Fisher has been unusually fair.

Rev. J. P. Payne of Murray is taking his vacation in September.

Dr. E. B. Pace, Pastor of the Community Church in Magna, attended the Summer School at the Berkeley Baptist Divinity School and visited relatives in California and Oregon during his vacation.

A selected group of Utah Baptists met at the Assembly Grounds in Ogden Canyon on Labor Day to map out a state-wide program of Baptist advance.

Rev. H. M. Koslow of Anaconda, Montana, was the guest preacher at Immanuel Church, Salt Lake City, August 25.

WASHINGTON

By Ralph E. Knudsen, Seattle

Miss Mary Zoa Annis comes to Washington as the Christian Friendliness missionary. Miss Annis is a graduate of the South Dakota Wesleyan University and of the Baptist Missionary Training School in Chicago.

Miss Ethel McAllister began her work at Washington Park Chapel and the Chinese Baptist Church in Seattle, September 1st. Miss McAllister comes to Washington from the Temple Baptist Church of Los Angeles. She is a graduate of the University of Redlands and of the Berkeley Baptist Divinity School.

The First Baptist Church of Ellensburg, Washington, is happy to welcome as its new minister, the Rev. Joseph S. Green, who is a graduate of the Northern Baptist Theological Seminary in Chicago.

Rev. Bert Iddins, assumed the work at our important church at Pullman, Washington.

August has been vacation month for many of the ministers and workers in Washington. Dr. W. A. Shanks, Rev. Victor Witter and Rev. Maurice Hamm, have been on well-earned vacations during August.

The music festival conducted by the Mt. Zion Baptist Church August 15 and 16 proved one of the interesting features of our Baptist work during August. The choir of 75 voices was trained by Empress Krizer. The music festival was given for the purpose of raising money to purchase a lot for the recreation of Negro youth.

Washington Baptists felt honored in having two of their young couples who will be missionaries of the Northern Baptist Convention. Mr. and Mrs. Herman Tegenfeldt of Bellingham go as missionaries to Rangoon, Burma. Mr. and Mrs. Raymond Schaffer of Seattle, go to West China.

Rev. Samuel Brown, pastor until recently of the First Baptist Church of

Port Townsend, passed away August 22. Funeral services were held in Port Townsend, in charge of Rev. Harris Erickson.

There were 120 young people registered at the summer assembly at Burton. Dr. Ralph E. Knudsen was Dean of the assembly.

Rev. J. Osburn Phillips closed his work at Yakima, Washington, and is now the minister of the First Baptist Church of Bremerton.

GEORGIA

By A. B. Hawkes, Thomaston

Georgia's five Baptist Colleges open during September, with each expecting increased enrollment. Mercer University, Macon, begins its 108th year; Bessie Tift College, Forsyth, its 94th; Shorter College, Rome, its 68th; Norman Junior College, Norman Park, its 41st; and Brewton-Parker Junior College, Mount Vernon, its 36th.

The first mission institute for Negro women in Georgia was held at the Tremont Temple Baptist Church, Macon, in August, with 250 registered from sixty colored and nine white churches representing twenty towns. This institute grew out of an inter-racial meeting in Atlanta during the World Alliance, July 1939, when the fact was brought out that the greatest need among Negro women is trained leaders.

The Rev. J. G. Hunt, 79, widely known religious and educational leader, died at his residence in College Park August 28.

Atlanta Association held its annual WEEK OF STUDY at the First Baptist Church Aug. 26-30 with approximately 3000 attending, under the direction of Gainer E. Bryan, State BTU Secretary. Featured speakers were: Mr. Morgan Blake, of the Atlanta Journal; Dr. R. Q. Leavell, Secretary of Evangelism, Home Mission Board; Dr. T. W. Tippett, State Sunday School Secretary; and Dr. Ladislau Biro, of Rumania.

Dr. James W. Merritt, Executive Secretary-Treasurer, announces that 825 Churches and 411 pastors are now enrolled in the Georgia Baptist Ministers' Retirement Plan. The Plan, in operation for a little more than a year, is now providing retirement annuities for 14 pastors, two of whom have retired because of disability. Effort continues to enroll all Georgia Baptist Churches and pastors.

The State Executive Committee, composed of 45 members plus the seven officers of the State Convention, will hold its Fall session September 17 in Atlanta. Dr. J. E. Sammons, Macon, is president.

Southern Baptists are uniting in an effort to increase the circulation of State Baptist Papers to 500,000 by the Centennial Year of 1945. The Georgia Committee for The Christian Index is: J. W. Merritt, O. P. Gilbert, Miss Janice Singleton, T. W. Tippett, Gainer Bryan, J. W. Lott, W. H. Faust, D. B. Nicholson, T. F. Callaway, Louie D. Newton and A. B. Hawkes. The Committee will hold its first meeting September 16 in Atlanta.

Through August, Georgia's contributions to the Emergency Fund for the British Foreign Missionary Society have reached $16,891.23. The goal is $20,000.

The Rev. D. B. Nicholson, Secretary of Student Work, is convalescing at his home in Athens from a major operation. He is reported as "recovering rapidly".

After more than fifty years as an active pastor, the Rev. W. J. Howard, of Wrens, has recently retired. Mr. Howard has four sons, all of whom are serving as Baptist pastors. They are: Willis, of LaGrange; Amplus, of Norcross; Richard, of Hogansville; and D. A., of Gaffney, S. C.

Dr. R. Paul Caudill is back at his duties as pastor of the First Church, Augusta, after an extended illness.

Dr. J. Ellis Sammons recently celebrated his twelfth anniversary as pastor of the Vineville Church, Macon. During this time 1152 people have united with the Church and a total of $240,000 has been given to all causes.

CALIFORNIA

By R. A. Lundy, San Francisco

The Autumn Convocation of Berkeley Baptist Divinity School's 37th year will be held in Crouch Memorial Library, 2606 Dwight Way, Berkeley, August 26th. Dr. John E. Skoglund, newly appointed Associate Professor of Christian Theology, will speak on "The Love of God —A New Interpretation".

Harold Jensen of Seattle, First Church, was a recent vacation supply preacher at First Church, Oakland.

First Church, San Francisco, L. J. Julianel, pastor, is engaged in revival services, August 4-25th. Evangelist Anthony Zeoli is preaching.

The quarterly meeting of the San Francisco Bay Baptist Association woman's society was held with the Burlingame church, Rev. Cecil Osborne, pastor, on Thursday, August 15th. Mrs. George Jackson had charge of the program.

Five hundred delegates from California were expected to attend the Chicago Peace Mobilization effort Aug. 31, Sept. 1 and 2. Main speaker in a community rally for peace in First Congregational Church, San Jose, August 16th, was Rev. Robert A. Lundy, pastor, Central Baptist, San Francisco.

The annual Northern California Laymen's retreat will be held at Pinecroft, near Auburn, Aug. 31, Sept. 1 and 2. The ministers will meet jointly with the laymen the last day.

Rev. J. P. Schwabenland, Selma, supplied for R. A. Lundy at San Francisco Central during July. In August Pastor Youngdahl's place at Temple Baptist was taken by Rev. Edward Goodman, Colgate-Rochester, '35.

COLORADO

By Clarence W. Kemper, Denver

Pueblo Christian Center, director H. R. Roberts, had enrollment of 312 in Church Vacation School. We have had two periods of camping for our boys and girls. Here two churches operate: Christian Center and First Mexidan.

Fort Collins, R. L. Decker, pastor, reports a summer program of intense interest and increased attendance. Church School average is 30 above last year. Dr. Herbert Lockyer conducted a Bible Conference which proved most helpful.

First Church, Craig, Roy Walker, pastor, conducted a church vacation school and voted cooperation in "Church School Advance". During July and August cooperating in union Sunday evening services with the Christian Church.

Fowler Church, R. W. Manker, pastor, recognizes the fine work done by E. V. Jones, who recently came to Brighton, carries an active summer program in which is winning a "blue ribbon" seal, painting the building and entertaining the Southern Association.

First Church, Pueblo, C. Spurgeon McClung, pastor, is about to celebrate the fifth anniversary of his ministry, marked by wide variety of activities. Taylor Evangelistic meetings are planned for the City Auditorium, Sept. 15-Oct. 7.

Berkeley Church, Denver, A. W. Schuessler, pastor, saw July attendance as a record, blue ribbon missionary giving for May-July, five young people baptized, planning to build church school addition in the near future.

Hooper Church, Ernest Brown, pastor, has been marked by fine progress since last December when present pastor came. New members to the number of 28. Women's organization advanced and men's group attempting greater things.

(*Continued on page 20*)

PENSIONS FOR LAY WORKERS

By J. MELVIN PRIOR
Bridgeport, Conn.

There was little of the ship-launching atmosphere as the Lay Workers Pension Plan slid down the ways at Atlantic City. Enthusiasm was conspicuously absent, but the unanimous vote was a grim and determined "Aye". This lack of exuberance and opposition was the natural result of the complexity of the problem and the stern necessity for immediate action on this difficult issue. Moreover, the prospect of raising a large capital fund in these days of lean religious treasuries does not induce delight.

The plan was submitted, after a year of thorough study and painstaking labor, by the Committee on Old Age Financial Security for Baptist Lay Workers, led by President Arnand C. Marts of Bucknell University. The Ministers and Missionaries Benefit Board did not prepare or present it, but gave valuable counsel and aid in its preparation. The provisions are based on the calculations of one of America's outstanding actuaries. The benefits are not as large as we desire, but they are as liberal as sound financing will allow, and provide a very good start toward our ultimate goal. Through the years as the assets increase, the benefits may be enlarged.

The opening date of this plan cannot be predicted because a fund of at least $120,000 is required. We are all aware that it costs money to raise funds. There are many probable sources of capital; but the task of unearthing it will require expert direction.

Who Is Eligible?

There are two distinct classes of eligibles. They are (1) those who have been employed for at least one year, and (2) those who are hired after the plan is launched. All must be employed as full time workers in Northern Baptist churches or institutions within the forty-eight states and the District of Columbia.

The previously employed folk of group one must be under 65 years of age, and must enter the plan within three months of its inception. Moreover, those who are between fifty-five and sixty-five years must within three years arrange payment of back dues from age fifty-five to their present age plus three percent interest. As an example: a person fifty-eight years would pay three years back dues. Any member may date back his policy in order to receive larger benefits, by special arrangement.

After the plan starts the second class, or new employees, will be eligible only if they are under sixty years of age. There are sound reasons for this which are rather obvious after careful reflection.

How Much Does It Cost?

All employees of the first group, outlined above, who enter the plan within three months after its opening will pay six percent of their annual salaries, in monthly installments. Of this amount, three percent should be paid by the employer and three percent by the employee.

After the plan has been initiated, all new employees, and those of the first class who failed to join within three months will pay premiums which increase in proportion to their age at entry into the plan.

A special provision, of great value to those with salaries below $1000.00 annually, computes such lower incomes at $1000.00 for payment of premiums and benefits. All salaries above $4000.00 shall be considered as $4000.00 by the Pension Board.

What Are the Benefits?

The pension payments will commence on the first of the month following retirement and continue monthly until death. A member may retire at any time after his sixty-fifth birthday on a full pension. If he retires before sixty-five, naturally the pension must be reduced.

To determine the annual amount of the pension, simply add the total salary on which premiums have been paid during the whole period of membership and multiply by one percent. Joint pensions may be arranged by request within three months after the opening date of the plan, or, if made later, before sixty. There is no death benefit in the program, but the beneficiary will receive the total amount of dues paid by the employee with compound interest at the rate of two percent per year. If the member dies after retirement an adjustment will be necessary on the basis of pension payments already made.

Should the member cease to work for a Baptist institution, and have pension credits to the amount of sixty dollars a year, payable at sixty-five, he will receive a paid-up certificate. If his credits are lower, he will receive the total amount of dues which he has paid with interest at two percent per year.

What of the Future?

No one can predict accurately the economic problems of the next few years. This plan is based on the present situation, and the best possible prognostication of years to come. It is conservative; as such a program must be.

A board must be established to administer this important agency of social security. In all of these matters we shall have the continued dependable and generous assistance of our splendid Ministers and Missionaries Benefit Board and its able staff. The provisions of this plan are protected against unwise or impulsive changes by a provision, which requires careful study and special action at an annual session of the Northern Baptist Convention.

We have "circled around this mountain" too long. It is time to face our long-evaded responsibility. We must attack it with more enthusiasm than our voting indicated. We must proceed rapidly with this laudable mission of providing old age security for those faithful, unsung and generally under-paid worthies, the lay workers in our Baptist churches.

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"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

—JESUS

The Unite

CHRISTIAN CONSCRIPTION FOR WHA

BY STANLEY IRVING STUBER

Some Christian leaders are once again deserting the principles of Jesus Christ, as they are found in the New Testament, and are obeying both in deed and in thought the commands of the State. Monday morning editions of our city newspapers plainly reveal this fact in the sermon reports which extol the military aspect of the Christian Church.—Example: Dr. Robert E. Speer—Church organizations are adjusting themselves to fit into the war psychology of the present hour. And whereas Rotary International had rather shut up shop than compromise vital principles, the Church (and Baptist churches) submit.

Cablegrams from American missionaries in Japan indicate a "serious" situation. Besides the new religious regulations, another event which causes dismay is the arrest of Toyohiko Kagawa, "Japan's best-known Christian leader and social worker." He has been arrested on a charge of violating the military code. His work among laborers and peasants, as well as his articles in American periodicals, has frequently brought him into friction with authorities suspicious of such movements, which are now considered radical in Japan. The recent nationalist resurgence, which brings any organization with international connections into disfavor, has intensified Kagawa's difficulties. During his arrest he must not be deserted by the Christian Church of America. We would like to know what our own Baptist missionary leaders are doing to set him (1) free from arrest and (2) free to continue his great work of evangelism and social reform.

Kagawa Arrested Again

Many are convinced that Norman Thomas,—far more than Willkie or Roosevelt, represents the Christian position in poli

Is Norman Thomas More Christian Than Either Roosevelt or Willkie?

He is not as militarit as Roosevelt nor as consistent as Willkie. would draft machines and wealth before men souls. Recently he said that "no nation yet e made armament, economics, militarism and imper ism the object of its loyalty in harnessing its chinery primarily to war, and got as a by-prod either liberty, prosperity or peace."

We have noted several letters of protest fr divinity students against the exemption which th will enjoy under the propos conscription bill. The letter whi caused us to sit up and ta notice was written to the **New York Times** by Bish William T. Manning. The good old reactionary bis op writes: "I am confident that the great majori of divinity students wish to bear their equal sha of sacrifice in full equality with the other young m of our country." We think that military service "w be of the utmost value" for those who have dec cated their lives to serve their Lord. The Roma Catholic Church, which sponsored the exemptio thinks otherwise. We hope that Baptists also thin otherwise. For followers of the Prince of Pea would not make very good soldiers. Moreover, w certainly need to train as many young men as po sible to be leaders in the arts of democracy, goo will, and the ways of Christian community and famil life.

Divinity Students Exempted

Dr. E. Stanley Jones of India, will soon begin National Christian Mission which will take him, i company with many of ou leading preachers, to a chain o large cities throughout the na

National Christian Mission

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

—JAMES

hristian Leaders Are All at Sea These Days — Is International Rotary ore Courageous Than the Christian Church? — Conscription of Machines efore Men — The National Christian Mission — Dr. Charles Gilkey — yron C. Taylor.

on. The purpose is to reach the unconverted. But e wonder just what this mission would convert e "unsaved" to. Shall we convert sinners to the hurch? Or to Christ? Or to the Kingdom of God? r to our special brand of theology? These are ighty hard times to convert anybody to Christ. The mes are against him. He is not wanted in this nd of a world. It might be wiser for the Christian rces to postpone their evangelistic campaigns until ey have helped the world to recover its senses gain. Christianity will win volunteers when it beins to sacrifice for the real principles of the Man of azareth. A conscripted church-membership is not orth very much. Christianity will attract followers hen it sets itself in direct opposition to the present orld-drift and begins, in dead earnest, to build into his earth the principles of the Kingdom of God.

We have just returned from church at Boothbay enter, Maine. Dr. Charles Gilkey was the guest reacher. His sermon was timely and struck a spir-

Dr. Charles Gilkey

itual note which lifted the whole congregation into the very presnce of the eternal God. We were also impressed by his prayer. In tune with the President's call, it stressed the theme of world peace. Once again we thought of the Christian Church as the greatest peace agency in the world. Once again, even as Dr. Gilkey prayed, we wished that some great denomination, like the Baptists, would have sense and courage enough to make world peace its major project, say for a period of five years. Let it become national peace. Let it collect data, mass illustrations of good will, make peace plans, keep open the doors of possibility. Let it have its peace secretaries, its world ambassadors of friendship. Let it be realistic. Let it deal in facts. For five years this denomination would be making a contribution to the work of the Kingdom of God. And all those who served and sacrificed for the program would be blessed and discover themselves children of God. Is it too much to ask of our great Baptist force: that, in the spirit of the Beatitudes, it go to work, definitely and realistically, for the day when world peace must be re-established upon the face of this earth?

Our Good friend, Dr. C. Gordon Brownville of Tremont Temple, Boston, believes, according to Bib-

C. Gordon Brownville

lical prophecy (as of Sunday, September 9, 1940) that the British Empire will win the war. It will win because (1) it protects the Jews and (2) because it is the only nation in the present conflict "that possesses in its government any semblance of a Christian philosophy." Now this business of Biblical prophecy is dangerous. It is very likely to back-fire. It does not pay to read too much into the writings of Isaiah, or any other Old Testament prophet. It is far better to understand and apply the spirit of Christ.

Myron C. Taylor, the Roosevelt envoy to the Vatican, is home again, returning September 6th. Ac-

Myron C. Taylor

cording to the **New York Times,** he has come home to obtain a perspective of the European scene. "I think you know more about the present situation than I do. Detailed information of current events in Europe is rather scarce, and a great deal of it is colored and a great deal of it is untrue. One doesn't really get a picture of the European scene over there," Mr. Taylor said. Just imagine that! And he has had several interviews with the Pope! Yet he does not know what is going on. He has to return to the United States for real news. Well, he had better stay here. The **United States Baptist** hopes that individuals and churches will make Mr. Taylor feel that he is much better liked here than at the Vatican.

Woman's Month

CHOP SUEY

By MABELLE RAE LE GRAND

Chop Suey is not served in China. The story is told that a Chinese gentleman coming out of an American restaurant was asked what he had had to eat—and he replied, "Chop suey" which meant literally "a number of things". So this page is full of a number of things—all related, but concerning different angles of service for women.

A very significant meeting for Christian women took place in the early summer on the campus of Swarthmore College. We should all be familiar with this important movement in interdenominational circles. Let us go back a bit in order to get a clear picture. The various denominational boards concerned with woman's work for Foreign Missions have long had an interdenominational fellowship in which information and ideas have been exchanged and from which has come greater inspiration for service in foreign lands. Recently it has been called the Committee on Woman's Work of the Foreign Missions Conference. Likewise the Home Mission Boards have had the same kind of fellowship in the Council of Women for Home Missions and it has been of great help to our denominational boards. The work among migrants has long been sponsored by this Council. Also there has come into being another organization which has fostered interdenominational relationships in local cities and states, heading up in a National Council of Church Women.

Of course these three organizations all concerned Baptist women everywhere just as they were related to the activities of Methodist, Presbyterian and other groups. So there is great rejoicing in many circles to know that the national representatives of these three groups of fine Christian women have been trying for some time to find a way to correlate all the interdenominational activities of these great national organizations. We must lose nothing but we ought to be able to gain much in such correlation. Now, the good news comes that a "Proposed Plan" has been approved and is recommended to the three groups. The following information has just been received:

"The 'Proposed Plan' provides for a continuance of the activities which are now the responsibilities of the National Committee of Church Women, the National Council of Church Women, 'the stimulation of general interest in home and foreign missions', and 'the promotion of interest in, and collection of funds for specific projects—home and foreign."

The organization shall represent Protestant church women in their relationships with: the Federal Council of Churches, the International Council of Religious Education (the United Christian Adult Movement), the United Stewardship Council, the Missionary Education Movement, the Foreign Missions Conference and the Home Missions Council.

"When the time of unification comes and all of the relationships and work of the three national organizations connected with local interdenominational groups have been provided for in the unified organization there will no longer be a Committee on Women's Work of the Foreign Missions Conference or a National Council of Church Women. The Council of Women for Home Missions will exist only for home mission administration in cooperation with the Home Missions Council. It looks forward to a merger of these in the Home Missions Council. When this is accomplished there will no longer be a Council of Women for Home Missions". (It is anticipated that this merger of administrative functions will take place soon).

"The National Committee of Church Women shall be responsible for the completion of the plan of organization and the preparation of constitution and by-laws. As early as possible in 1941 it shall call an assembly. When the new organization is created the National Committee of Church Women shall cease to exist."

"There shall be a National Assembly of church women, held at least once in three years."

In April 1941 there is to be a nation-wide Congress on Missions, sponsored by the Home Missions Council and the Foreign Missions Conference, so that it is likely that the first National Assembly of Church Women will be held before or after the Congress, and that the Biennial meeting of the National Council of Church Women will be held immediately preceding the National Assembly.

A draft of the "Proposed Plan" will be sent to all members of the Board of Directors as soon as copies of it are available, and to all delegates of state and local Councils of Church Women, as soon as they are chosen and their names and addresses reported to the President of the National Council, and to any president of a local interdenominational group or individual church woman upon request."

What a thrilling experience to be a member of this mighty army of church women "The National Assembly of Church Women", which will have its interest in the world as the field and its activities planned to bring Christ to all peoples everywhere.

It does not seem amiss to remark here that the women of the Northern Baptist Convention would do well to consider conserving the values of our two national organizations and the enlargement of our program to cover efficiently all the activities and interests of Baptist women by having one national organization for the women of the Northern Convention. Of course, most of our local churches have only one society serving all the interests of the church women, likewise the associations and the states, so that it would not be difficult to reconstruct our set-up to accomplish the same fine results within our own Baptist fellowship.

Local Baptist women in the N.B.C. should all be thinking now of the "extras" in the program for the year. "Three score years and ten" has a special significance for all of us who care much for our foreign mission work among women and children in many lands. First, we shall make and pay our regular plege to missions through the church budget, then we shall try to help secure new missionary givers and finally we shall each make a very real effort to have a part in a birthday gift for the W.A.B.F.M.S. Keep it before your women constantly. Birthdays ought always to be celebrated in homes—and so in our church home let us light the candles that signify a special birthday present.

But this is not all. The W.A.B.H.M.S. is also wanting all Baptist women of the

MY CREED

"The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me."

Grace Hill Freeman.

W.B.C. to remember its sixtieth birthday with sixty thousand gifts. And you can do this too if you will to do it.

What is a migrant? This is the year to make a diligent search to find one and you may be surprised as the writer was to find a colony within ten miles of your home. Read the books, of course, on "Uprooted Americans" but do not be satisfied until you have found some real migrants and have done something about the problem.

A Program Committee of a woman's missionary organization in a city of ten thousand recently was absorbed in looking at maps to discover the locality discussed in "China Rediscovers Her West", one of the fine study books for this year. Travel routes were traced and much interest was developing when the older advisor suddenly said, "Well, West China is a long way from here but Sam Lee, the laundryman is right here." One woman was not aware that he had been in the city for years and another did not consider him interesting for he was too near by—but West China was full of romance. Strange how it does not bother us to study missions if we can only keep them far away.

Walking with God

"Order my steps" is a prayer which should ever be on our lips. We should get our orders from God—not once in our life only, when we first give ourselves to him; not at the opening of each day only, as we go forth to the day's task; not merely at the beginning of each new piece of work, or of each fresh task; but every moment for each step. That is what walking with God means. We may make this so real that we shall look up into God's face continually, asking, "What next, dear Lord? What shall I do now?"

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YOUTH LEADERSHIP IN CUBA

By WILBUR LARSON

Recently I had an interesting experience. I started off for Banes, Cuba, because the new pastor was to be there for his first Sunday. The train left El Cristo at 6:30 in the morning, and at Alto Cedro we made the connection for Banes. I was riding along, reading, when we came to a station and I heard a group of people singing gospel hymns. I was sure we did not have a church in that town, and looked out to see where the singing might be coming from. Then I realized it came from the train itself, some cars up ahead. In a few minutes we had to make another change, and I saw that the folks were some of our own Baptist young people, from the town of Cueto. I learned that they were on their way to a little convention in the town of Deleyte—a youth convention. It had been gotten up in a hurry, and as no one had told me of it, I did not know about it until that morning. But I went on with the folks and spent the day with them.

Soon we arrived in Deleyte, which is in the midst of the holdings of a large American Sugar Company. We found that the theatre of the town had been secured for the day, since the room where the church services are regularly held was far too small. With a pulpit and with flowers the stage had been transformed into a suitable place for worship. Young people from Deleyte, Cueto and from Banes were in attendance. For the morning session there were just about two hundred, and for the afternoon session quite a number more. Of those present young people were much in the majority, and they listened intently to the proceedings. Those who presented the program were young people and laymen, largely, and they kept the program at a fine level all the way through. At the close of the afternoon session there were several confessions of faith.

There seems to be a great need for special leadership of youth in the churches of Eastern Cuba. The young people are eager and ready to do something in the churches, and many of them are now active. But they need more direction than can be given them at present. The pastors are already overloaded with things to do, and such a convention as this can be held only by special efforts of the pastors involved. I am a firm believer in youth societies, not only as a training place for church workers of the future, but as an active force within the church of the present. Better groups need special leadership. I hope plans for a special youth leader may soon be realized.

At five o'clock the people left for their homes, the Cueto group going in one car on the cane line, and the group for Banes going in another, with the Deleyte group bidding them goodbye. They were happy groups of Christian young people as they set off, singing their hymns all the way. I went with the group to Banes, and was there for the evening service, when Jose Miguel Garcia was presented to the church as the new pastor. He will make a fine leader for that church.

SHURTLEFF COLLEGE

Announces the appointment of a new Dean

PROFESSOR JAMES C. SHELBOURNE

● Mr. Shelbourne is the son of Dr. James M. Shelbourne, Pastor of the First Baptist Church of Dansville, Virginia, former President of Howard College of Birmingham, Alabama.

He is also the grandson of Reverend W. B. Chrumpton, for many years State Secretary for Alabama.

For over ten years Mr. Shelbourne has served on the faculty of Mercer University of Macon, Georgia.

With his P.H.D. virtually completed from the University of Chicago, Mr. Shelbourne comes to Shurtleff College well equipped educationally, with a splendid background of experience, and with an unusual acquaintance with the Baptist Denomination in all of its interests.

LAMPLIGHT

I Believe In Fairies

By PERRY J. STACKHOUSE

Maud Adams who arrived at stardom in her role of Peter Pan in Barrie's famous play, now at 67 is professor of dramatics at Stephens College, Columbia, Missouri. George Kent in an article published in Independent Women, entitled, "Peter Pan Grows Up" gives us a most interesting picture of a rejuvenated Miss Adams on a college campus. He writes, "Maud Adams is still Peter Pan, an eager and more intrepid Peter—a little heavier possibly, but still slim and graceful. Perhaps the greatest moment in that classic is when Peter appeals to the audience 'you do believe in fairies—don't you?' I asked her if she herself still believed in fairies, remarking that we need them now more than ever. She replied, 'I think there still are fairies—and that they will save us. An ideal to live and fight for—that is a fairy.'"

Ideals like fairies are such intangible things. They live in the realm of the spirit and cannot be weighed and tested in any laboratory. They are such impractical things. There is no way by which you can convert them into profit-making. They are such disturbing things. They call us away from the safe and familiar roads to strange adventures in dangerous places. The music of the fairies sounds but faintly in this disillusioned world in which we live. They have been driven back to the woods, the dells and the caves. In a world of hate, fear, greed and violence there seems to be no place for fairies. In the greater part of Europe today the little nations have been crushed or enslaved by machines of destruction—guns, bombs, tanks.

But I still cling to my faith in fairies. I believe with Maud Adams that the fairies will save us. All the power and glory of armed and triumphant savagery cannot conquer them. Fairies are the wings of the soul. Souls are free and ultimately will prevail over the brute forces of the world. Let us not fall into a panic because the old pagan gods are walking and haunting us again. The conquests of force lack permanence. All history is an illustration of that truth. Let us not lose faith in the all-conquering power of the spiritual ideals which we identify with the name of Jesus.

"I believe in Fairies."

GETTING DOWN TO BRASS TACKS

By L. B. TROWBRIDGE

Recent articles in the United States Baptist have stressed personal work among our neighbors. Thus far we have dealt only with general principles. Granted that we have some interest in the spiritual condition of those in our community; the question is, how shall we proceed?

Being a preacher, I will start with a text: "Looking diligently lest any man fail of the grace of God." Heb. 12:15. The correct translation of this passage reads: "Watching lest there be any one who lacks the grace of God." This may apply to two classes among our neighbors. First, the unconverted, including unbelievers, the indifferent and gross sinners. Second, professing Christians who live below their privileges, who do not draw daily refreshment from the "fountain of living waters," who have a form of godliness but deny the power thereof.

If we really love our Lord and are in any sense soldiers of the cross we will want to carry our neighborly conversation across the back fence further than mere gossip or discussion of politics and the weather. Without unduly intruding into their family affairs we will soon find out where and when they attend church, if they own a Bible and read it, if prayer is a part of their daily regime. If they lack any of these means of grace (consult the text here) we will find ourselves inviting them or their children to attend our church and Sunday School. We will see that they are supplied with a Bible or New Testament or at least a Gospel of John. If their trouble is prayerlessness we will hand them some spiritual tra or a gospel song book.

Often a tract, prayerfully chosen, w say to them more than you can say yo self. For the unsaved the tract "How Be Saved and Know that You are Save by Wilken or "The Way of Life Ma Plain" by Norman Camp may be wh you want. For the careless or indiffere there is a good tract, illustrated in colo entitled "Excuses" or a standard o called "Suppose" which are very goo For shut-ins, the discouraged, the sick the bereaved there are exceedingly hel ful tracts on prayer, on trust or on a surance which will bring the needed con fort.

When you have done your full dut by Mrs. Smith next door or by M Jones and his family who live the othe side of you, then you may begin to sprea your influence. Unless your neighbo hood is different from mine and fro most others you will not go far dow your street or country road until you fin someone who scoffs at religion or wh is a slave to some bad habit, or who hold some unscriptural religious belief. Th trouble with all of these may be that the "lack the grace of God."

Webster's dictionary defines a trac thus: "A treatise or written discourse generally short, especially on practica religion." God does not call upon yo or me to win our neighbors away from the Methodist to the Baptist Church, from the Lutheran to the Evangelical, or even from the Catholic to the Protestant. He does expect us to be our neighbors' keeper, to watch over their soul's welfare.

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Jolly Comrades . . . By Gloria Young . . .

SEVENTH SON

Part II

Peter slept a long time. In fact, it was about four o'clock when Bill gently shook his shoulder.

"Hey, young fellow," said Bill, "I hate to wake you—you look so comfortable — but the next stop is Melville."

Peter's sleep-filled eyes suddenly showed alarm. He clutched Bill's arm and cried. "Bill, please let me go with you. I don't want to get off at Melville. I don't know Mr. and Mrs. David and their boys. I don't want to be anybody's seventh son. I want to be your son."

Bill gathered the little fellow up in his arms.

"Peter," he said gently, "nothing would please me more than to have a boy like you for my son. But just now I am headed for South America for my oil company. I couldn't take you along, boy. But I will tell you what I'll do. I'll take this pad and write my name and address on it, and you can write to me and I will write to you. I want to write to you and, although I will not be at this place all the time, letters addressed to me there will always reach me. I know—I can't tell you why—but I know you are going to like your new home, and I believe you will find it a very interesting experience being the seventh son. It's fun, when you can get off on the right foot."

"I had much rather go with you, Bill, but I don't guess your company would like it if you took me. So I guess I'll have to stay here." He took the slip of paper Bill handed him and looked at it. "Good gracious, I can't even read this name!"

"It is a terrible one to spell, but you just take this paper every time you write to me and carefully copy it just as I have it here. Then the letter will reach me."

"I will," promised Peter.

"Do you know, Peter," said Bill seriously, "that nearly every time two real good friends part they have a secret pact between them?"

"What's a 'secret pact'?" asked Peter.

"It is just a secret understanding—and one they keep. It's a sort of promise to each other. How would you like to have one with me?"

The bus was fast approaching the Melville station.

"I'd like it fine," agreed Peter.

"Well, I tell you what. I'll adopt you for my son—a sort of a long-distance son—and we will keep that a secret. You belong to me now. And don't forget it for one minute. When I get back from South America I will know that I am coming right back to a little boy who belongs to me."

Peter's eyes were shining. "You mean, Bill, that from now on I really 'belong' somewhere?"

"Of course you do. Nobody ever 'belonged' any more. I like you. You like me. So I adopt you. That's all there is to it."

"Oh, gee, that's grand," smiled the little boy. "I haven't really belonged anywhere since my mother died."

"And there is one more thing, Peter. When there are six boys in one family there is nearly always one who isn't quite up to the others. I mean you will like some of them better than others. There is one promise I want you to make me before you get off the bus and start writing me letters, and that is this: Keep it a secret that you don't want to be the seventh son. Because, you see, if all those boys and Mrs. David and her husband have all been wanting you so very bad, and then you come to their home and let them know that you don't want them, it might hurt their feelings. So promise me, that no matter what comes up, you will not let anyone know that you don't want to be a seventh son. You can do that because you are my one and only son!"

"Sure I can, Bill. I promise. But I can tell you anything I want to tell you in my letter, can't I?"

"Sure thing. Now get into your coat. We are in Melville. I believe I see Mrs. David and a little David or two at the station."

Peter was so interested in looking for them that the few minutes of parting were not the strain that Bill had feared. He took the child to the door, and drew a sigh of relief as he was met by a kindly-faced, blue-eyed woman of middle age, who gathered the child straight to her ample bosom before she even acknowledged his introduction. Two bright young American boys, of ages approximately five and seven years, danced around their mother's feet to get a look at their new brother.

Peter had only time to turn in Mrs. David's arms, and grab Bll around the neck for a goodbye hug before the bus driver started to drive away.

"Goodbye, Peter. Don't forget to write," called Bill from the bus steps.

"Goodbye, Bill," cried Peter, with a quaver in his voice. "Goodbye."

Mrs. David straightened Peter's coat as she set him on his feet.

"We are so glad to have you, child. Peter, this is Bobby, and this is Jack. It's all I could do to keep them from coming to the station an hour too soon!"

"I like you, Peter," frankly stated five-year-old Bobby.

"Thank you," said Peter, hardly knowing how to act. It was such a different welcome from the one he expected.

"This is our new brother," yelled Jack to a passing boy. "He's just come. Come over and play football, will you?"

The boy nodded assent.

"Now you children run along home. I have to stop at the grocery store. Here, take this bag." Mrs. David handed the children Peter's clothes, patted him on the back, then turned toward the grocery store.

The three little fellows made their way down the street. Before they had gone a block they had informed three white boys and girls and two piccaninnies that Peter was their new brother.

QUERY

Frances Winters Mendenhall

Where have I failed, I ask myself,
What have I failed to do?
What were the words I should have said,
When did I fail to break the bread,
Why do I find my friendships dead
What have I failed to do?

Where have I failed, I ask myself,
What have I failed to do?
Why did the travelers turn aside,
How did I fail my post as guide,
Why did the faithful not abide,
What have I failed to do?

Where have I failed, I ask Thee, Lord,
What have I failed to do?
Spoke ye the truth of my saving grace,
Pointing the lost to look on my face,
Serving and saving a sin-cursed race?
That's what you failed to do!

A THOUGHT FOR THIS MONTH

Every time you stoop to help those less fortunate you rise to new heights of character.—Gloria Young.

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PUT YOURSELF IN THEIR PLACE

"Inasmuch as ye have done it unto one of these the least of my brethren - -"

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MINISTER'S COUNCIL

By CHARLES A. CARMAN
President

The Ministers' Council aims to be representative of the total group of ministers and a listing of the officers and executive committee will show the wide geographical distribution. President, Charles A. Carman, Illinois; Eastern Vice-President, H. R. Pankey, Pennsylvania; Central Vice-President, Ezra Roth, Michigan; Western Vice-President, B. P. Richardson, Washington; Secretary, Vernon L. Shontz, Illinois; Treasurer, D. L. Woodward, Illinois; Auditor, J. L. Pickett, Iowa. Committee chairmen: Pastoral Relations, R. G. Pierson, Pennsylvania; Ordination, Harold Stoddard, Ohio; Counsel and Training of Ministers, T. B. Frizelle, Wisconsin; Salaries, Insurance and Pensions, F. M. Swaffield, Connecticut; Pastoral and Denominational Program, Earl V. Pierce, Minnesota. Still further the board of directors consists of representatives from each state in the Convention territory and constitutes the nominating committee of the Council.

A quorum of nearby members of the executive committee held a brief meeting on September 5th in Chicago and the work for the coming months was planned. Emphasis was laid on the membership drive because the major source of our income is the dues of members ($1.00, including state dues). The Council furnished a speaker at Wisconsin State Convention in June and will furnish speakers for North Dakota, South Dakota and Kansas in October. Many other states have definitely provided for a Council message on their program to be brought by the State Director or State President. The Committee also endorsed the emphasis on increasing the missionary giving of our churches and on putting pastors in the pension fund. The full meeting of the Executive Committee is called in connection with the denominational official gathering in Chicago and is set at 10 A. M., Monday, December second at the Stevens Hotel.

The Council office has sent out nearly 4000 annual reports to pastors and is glad to enter into correspondence with any with reference to the work of the organization. This column seems to be more news than discussion this month but do not forget that we are hoping for one thousand ministers at our annual meeting in Wichita.

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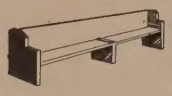
This is the  you can provide for the church Baptists are building.

These are the little and big, who will sit in the pew you can provide for the church Baptists are building.

Right now as you read these lines, stones are being placed one on another for the new chapel at Carson Indian School, Stewart, Nevada. For 25 years Baptist missionaries have been teaching and living the gospel of Jesus among the hundreds of Indian boys and girls enrolled in this government school. At last they are to have a suitable house of worship, but no funds are available for seats.

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U. S. BAPTIST MONTH

(*Continued from page* 10)

Lafayette Church, Chas. A. Sigmon, pastor, illustrates progress radiating from the pastor to all organizations: Sigmon writes a good book on the "Church Covenant", the church building is painted, school and church attendance increase.

Grace Church, Denver, H. G. Wertz, pastor, for six successive Sunday evenings this summer baptisms have been observed. Max Sanders has been licensed to preach.

Limon Church writes for information on missions and suggestions for young people's activities.

Dove Creek Church, Lee Roebuck, pastor, reports good interest and attendance during the Colorado Baptist Revival. Repairs have been made on the building.

Center Church, T. Clifton Hathorn, pastor, installs new baptistry and uses it. Evangelistic Campaign under direction of Archie D. Muse of Memphis, with Rodney Couch director of music, begins August 18, continuing three weeks.

Royal Ambassador Camp, conducted at Camp Freeman, July 8-13, under direction of Henry B. Bondurant, with fine success. J. E. Dollar, High Counsellor for Royal Ambassador work for Kansas, served on the faculty, while 44 credits were given in Royal Ambassador work.

Olathe Church, C. S. Bourns, pastor reports 35 additions by baptism and an awakened church.

Among the Colorado summer visitors are: Dr. Edwin Dahlberg of Syracuse, Rev. Guy Crippen of Monmouth, Ill., Dr. Ryland Knight of Atlanta, Dr. Findley Gibson of Louisville, Rev. N. C. Christians, Joliet, Ill., Dr. Cecil V. Cook of Charlottesville, Va., Dr. John C. Killian of Philadelphia, Rev. Guy Crippen conducted Communion service at Foss Park of First Church, Denver August 25, while the director, Maurice Jackson was the church reporting the program of the season. Mr. Jackson has conducted programs for groups totaling 400 in number during the months of July and August.

Holyoke Church, Roy Jones, pastor, enters Ottawa University this autumn. The Senior B.Y.P.U. has been active under his leadership.

"At Grips With Life", is the title of a book of 100 pages which will be published in September, observing the Thirtieth Anniversary of the Ordination of Clarence W. Kemper to the Ministry. It will include ten important occasion Convention, Anniversary and Radio messages by the pastor of the First Church of Denver.

Book Month

By

Erdmann Smith, A.M., LL.D.

Minister of Austin Baptist Church Chicago

All correspondence about books and all books for review should be sent to Dr. Smith, 5354 Ferdinand Street, Chicago.

BOOK OF THE MONTH

Reaching the Unchurched, by Alfred L. Murray. Round Table Press, 1940. Pp. 150. $1.50.

If this book is read by the pastors, laymen, women and young people of our churches, the unchurched of America will soon come face to face with an invitation that can not be resisted.

Mr. Murray, pastor of the First Baptist Church, Lansdale, Pa., has made it easier for all of us to pursue the evangelistic task. He demonstrates in the language of the people the ease with which one can evangelize. As a text book for the National Preaching Mission, the basis for a series of evangelistic sermons, or as a text book for study groups, this book meets a need long felt. Evangelism . . . effective evangelism is within the reach of every Christian if he will use his talents and the tools at hand. Many illustrations are used to show how men and women of various talents and personalities have been used of the Holy Spirit to win the stranger, neighbor, friend, or loved one.

Mr. Murray pleads for the larger use of the laymen and young people. He also stresses the need of giving the convert a definite task in the life of the church. There is no need for new machinery. We have organization and committees. The thing needed is the offering of talents and personalities. Each of the chapters is filled with illustrations and a moving demonstration of what can be done when one dedicates himself to the task. This is a "must" book for every pastor and leader as he plans and prays for the winning of the unchurched.

Christ at the Hearth by Sidney Waterbury Powell. Judson Press, 1940. Pp. 127. 60c.

I nominate "Christ at the Hearth" for "The Book of the Year" selection in our Baptist Churches. There have been other books on the home, but nothing which combines so happily an accurate and helpful subject matter with a popular "chatty" style and economy of cost.

The author begins by picturing with stark realism the negative factors effecting modern home life,—competitive community activities, economic insecurity, employed mothers, liquor and gambling, weakened moral standards and commercialized recreation. The book passes quickly to a more positive phase and paints a picture of the home as it ought to be—a school of life which trains in social adjustments and creates patterns of Christian behavior.

What part should the church play in developing Christian homes and family life? In answering this question, Dr. Powell devotes the last three chapters to definite and practical suggestions. The book closes with "A Year's Program for the Christian Home", a month-by-month list of activities for use in developing Christian family life.

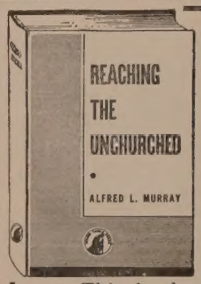
Each of the seven chapters closes with questions for discussion which help to make "Christ at the Hearth" usable as a study course as well as for personal reading. It seems admirably suited for use with Sunday School classes of adults or young people, parent groups, or in the church's mid-week service. The pastor who is continually searching for illustrations to use in sermons on Mother's Day, Father's Day, Children's Day, or a Fireside Series need look no further. And in any case "Christ at the Hearth" should be included in the summer reading list of every pastor.

Kenneth L. Cober, Syracuse.

The Complete Bible. By Smith and Goodspeed. This Bible includes the Smith-Goodspeed Old Testament, New Testament, and the Aprocrypha translated by Dr. Goodspeed.

This is the first time the Old Testament, the New Testament, and the Aprocrypha have been made available in the "American" translation. The Smith-Goodspeed translation has been generally accepted for its scholarship, the simplicity of and directness of its language, and many have been surprised that the new translation, having available materials which were not available for the King James translation, makes passages of scripture very meaningful which before were big puzzles.

This translation has a charm for me that no other translation has because of its clarity, the beauty of style, the rich biblical scholarship reflected in the choice of words and in the critical work necessary to get into our Bible the proven results of late scholarship.



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By Alfred L. Murray

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Emphasis is placed upon the necessity of placing the new convert where he may render effective service to the congregation.

Included in the subjects covered by Mr. Murray are the timeliness of the invitation, evangelism by example, prayer as a vital factor. Here is a superb text for organizing laymen for evangelistic work.

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WHY I PUBLISH A PARISH PAPER

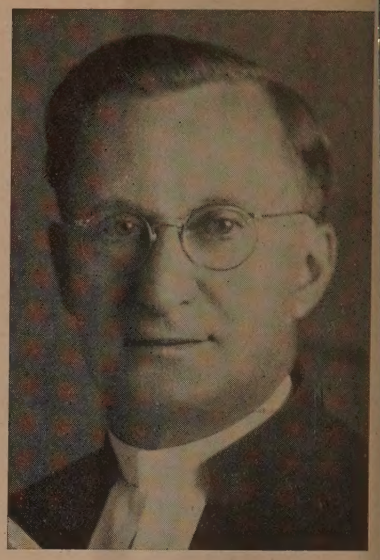
Every live pastor will be satisfied with nothing short of a live, soul-throbbing church. In this ultra busy twentieth century, brains, brawn, perseverance, fine sermons may be essential to success—but all these, even with sincere prayer, will not make for the greatest efficiency in rounding out a successful congregation. The pastor of the smallest church needs an active assistant to fortify and build up his own personal activity for Christ and the church.

The live pastor must contact all of his members, as well as potential incoming members as oft as possible. Every pastor knows how hard this is to accomplish in desired measure. The logical answer is a full-time assistant. Such an assistant is within the reach of every hard-working, zealous minister. Such an assistant will be found in a well-edited and properly managed parish magazine, such as so many successful pastors make use of through the co-operation of The National Reliigous Press of Grand Rapids, Mich.

The writer's special field of service is work for the Synodical Home Mission Board in striving to build up new or old run-down congregations. A former parish of three churches, he found a membership of around 125, but after six years of effort, five of which his assistant, The Lutheran Voice, worked week in and week out, in his leaving the field he left behind a total membership of better than 300.

Three and a half years ago we moved to this present 53-year-old neglected handful of members. The Voice was continued in service, with the result that in that relatively brief period of time our membership has increased 60 per cent, church attendance nearly tripled, the Sunday school has moved ahead 350 per cent, a full basement put under the church, valued at $1,500, and nearly all paid for. The Voice has gone a long way in influencing the financing of same. The biggest part of the work has been to win favor of some eight other Lutheran churches surrounding the city of 2,000, in a circle of 11 to 15 miles. These churches are now committed to boost this growing, thriving small congregation by referring their removing members who locate in our city.

A large part of this success, now apparent to all observers, as an oncoming, growing, independent congregation, would have been impossible without the pastor's assistant, constantly bespeaking the spiritual tone of the congregation, providing wholesome, religious reading for members and the unchurched. Our parish paper has served us for over nine years. We could not hope to do half as efficient work without it. Any pastor honestly wishing to render a maximum service in this age and time will find it worth while to line up with The National Religious Press for an "assistant"—the project of an uplifting parish paper.



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